THE
Dan Smoot Report

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DAN SMOOT

AMERICA'S PROMISE

America's Promise expresses the fundamental principles of American constitutional government. At the request of subscribers, I have reprinted the booklet in light-paper binding, priced low enough for mass distribution. This issue of the *Report* presents extracts, or samplings, from the booklet.

Between 1790 and 1921, great waves of immigration pounded the shores of America, bringing in twenty million Europeans. Why? What promise of America brought them here?

America is a fabulous country, a land of magnificent contrasts, a place of raw desolation and lush abundance, of quick money and sudden loss, of bitter ugliness and tender beauty.

America is a land whose lofty mountains and deep rivers bear names that are music on the tongue, names rich in the lore and legend of marvelous and mysterious Indian tribes who preferred death to surrender.

But America is more than poetry.

It is a land where men know that morality, conscience, and happiness are the exclusive possessions of individuals and can be achieved only by individual effort with divine help — where *equality* signifies the equal importance of individuals before God and before the law, but recognizes the infinite diversity of talents, tastes, ambitions, capacities, and material conditions as natural for free men and essential to the sustenance and progress of human society.

In the twentieth century, Americans began to lose confidence in the rightness of American principles. One generation of Americans faltered in faith and understanding. Faltering, they did not care or did not perceive when leaders began to introduce worn-out quackeries of old-world collectivism into the American system.

Americans of previous generations knew that America was a miracle that God had wrought.

Who, without reference to God, can explain that unique chapter in American history dealing with miraculous events in the lives of John Adams and Thomas Jefferson?

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John Adams, second President of the United States, and Thomas Jefferson, third President, were enemies during much of their long lives. Both wrought many and great works in their time; but the greatest, for both, was their joint work at Philadelphia, 1776, when the American colonies adopted the Declaration of Independence from England.

Jefferson wrote the magnificent Declaration, and the magnificence of Adams helped assure its adoption. The adoption of the Declaration marked the birth of the greatest nation in the annals of mankind.

There were fearful and wavering men at that Congress in Philadelphia. But John Adams, stern New Englander, stood before them, thundering:

"Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote. It is true, indeed, that in the beginning we aimed not at independence. But there's a Divinity which shapes our ends. The injustice of England has driven us to arms; and she has obstinately persisted, till independence is now within our grasp. We have but to reach forth to it, and it is ours.

"Why, then, should we defer the Declaration? Is any man so weak as now to hope for a reconciliation with England? . . .

"You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die colonists; die slaves; die, it may be, ignominiously and on the scaffold.

"Be it so, be it so.

"If it be the pleasure of Heaven that my country shall require the poor offering of my life, the victim shall be ready. . . . But while I do live, let me have a country, or at least the hope of a country, and that a free country. . . .

"Sir, before God, I believe the hour is come. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it; and I leave off as I began, that live or die, survive or perish, I am for the Declaration. It is my living sentiment, and by the blessing of God it shall be my dying sentiment, Independence now, and Independence forever."

Rejecting caution, the Congress voted unanimously to adopt the Declaration of Independence.

John Adams died on Independence day, July 4, 1826, the fiftieth anniversary of the signing of the Declaration of Independence.

In their twilight years, he and Jefferson had become warm friends, by correspondence: Adams in Massachusetts, Jefferson in Virginia.

As he lay dying on the fiftieth anniversary of his greatest accomplishment, Adams, feeling satisfaction in having fought the good fight, expressed, in his last words, some exultancy that the old order had not entirely passed away. With the last breath of life, John Adams said:

"Thomas Jefferson still lives."

But there is, as Adams himself had said, a divinity that shapes our ends.

Thomas Jefferson and John Adams died on the same day — July 4, 1826.

What promise of America brought the teeming millions from Europe who glutted our eastern ports of entry and pushed across the continent in the nineteenth century? A promise of fertile land, cheap and abundant? Of great natural resources? Of good climate?

There have always been other places with greater natural resources, with climate as good or better, and with land more fertile and plentiful than in the United States of America.

Those American pioneers who pushed through gaps in the mountains, driving westward, with blue vistas of hope in their eyes: were they in quest of social security? Were they yearning for the fat and easy life? Were they bound for the land of the common man?

These were not the things they sought in the new world. They expected, and they encountered,

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more hardship and harsh toil in the raw American wilderness than they had left behind in Europe.

They were looking for a place where a common man could, God willing, become uncommon — where a man could become whatever his vision, his faith, his energy, his intellect, and his manhood combined to make him, without a government to harass him and hold him down to a common level, for the benefit of the "general welfare."

In short, the promise of America was freedom.

The American Founding Fathers were known as liberals because they believed in freedom; but they were true liberals, in the classic sense.

The early American patriots had a deep suspicion of all governments — including the one they created. They knew that the worst threat to a man's life, liberty, and property is the government under which he lives. They knew that all governments will, if permitted, waste the labors of the people and ultimately enslave the people — always under the pretense of taking care of the people. That is why they tried to bind the American government down with the chains of a Constitution — limiting government's powers to the performance of carefully specified responsibilities. That is why they set up an elaborate system of checks and balances to keep any branch of the federal government from acquiring supreme power.

The political philosophy known as liberalism today is the reverse of the classic liberalism which founded our nation. Today, Americans who call themselves liberals have lost faith in the early American ideal of liberty under God for every individual.

Modern liberals are not suspicious of government: they worship it as if it were God. They want to set government up as a kind of big-brother deity to look after us and run our lives for us.

Modern liberalism rests on the assumption that political power makes men wise. Modern liberals presume that we, as individuals, if left to our own devices and resources, do not have enough decency, ability, or good sense to educate our own children, provide our own housing, prepare for our own future, or help a neighbor in desperate need.

Therefore, liberals want laws which will force us to do all things that liberals think we should do. They take money away from us and put it in a big federal pot, on the presumption that politicians and bureaucrats will make better use of it than we would. But remember, politicians and bureaucrats are, themselves, individuals. As individuals, they — according to their own liberal philosophy — are incapable of managing their own affairs. Once vested with political power, they assume they have enough wisdom to manage the affairs of everyone.

As philosophies of government, modern liberalism, communism and fascism are essentially the same. Each believes that government should have absolute power to promote the general welfare.

The trouble here is that when government has absolute power to promote the general welfare, government must also have absolute power to decide what the general welfare is. Nowhere in the history of the human race is there any justification for this naive faith in political power.

The welfare state which modern liberals worship is not a twentieth-century invention, as they allege. It is the oldest, most reactionary kind of social organization.

The mass appeal of modern liberalism is its promise of ease and prosperity — of something for nothing. But government cannot make men prosperous any more than it can make men good. Government cannot give the people anything which it has not first taken away from them; and what it gives back to the people is always much less than what it takes.

Freedom — important primarily because it is essential to human dignity — creates more material prosperity than any government-planned or government-guaranteed way of life could ever do, because freedom releases, from stifling controls and burdensome regulations, the constructive energies and talents of the people.

The American system of government was built

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on political principles which are eternal. Hence, it is the most sinister kind of subversion for the Supreme Court, or any other agency of government, to reinterpret our fundamental charter of government "in the light of contemporary conditions."

I cringe when I hear an American praise the United Nations Declaration of Human Rights, and insinuate that it is an extension of the American Bill of Rights.

The UN Declaration of Human Rights is a blueprint for international socialism. It is a promise of all member nations that the force of government will be used to level and spread material benefits until everyone enjoys the same kind of sameness that characterizes a fine litter of fattening hogs.

The American Bill of Rights tells government what it must *not* do!

Congress shall make *no law* respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition. . . . The right of the people to keep and bear Arms *shall not* be infringed. . . . The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, *shall not* be violated. . . .

Government *shall not*!

That is the American philosophy of liberty which spread abroad and tugged at the hearts of men all over the earth.

That was the promise of America.

TO LOVE AMERICA...

Are you sick and tired of the spectacle of our flag being desecrated, our traditions scoffed, our country obscenely maligned by pampered brats, adult juvenile delinquents, and hard-core subversives, on university campuses?

Have you ever wished there were more Americans who understand and love America — love her enough to fight for her survival?

If so, you should distribute *America's Promise* as widely as possible. It is an excellent educational weapon for use against the hate-America lies and propaganda of the communist new-left.

This little book can be read and comprehended by any literate person in less than an hour — and it can be folded and mailed in a business-size envelope for the cost of mailing a letter. Yet, it tells more about the grandeur and greatness of America than any other book available.

Send *America's Promise* to young Americans (students in college, high school, junior high school) who need to know — and *want* to know — the real promise of America.

Originally priced in library binding at 50 cents a copy, *America's Promise* in light-paper binding is now available at the following prices:

1 copy, 25 cents
10 copies, $2.00
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